

THE MINISTRY OF ANGELS.

A

SERMON,

PREACHED AT NORTHAMPTON,

BEFORE THE

Hampshire Missionary Society,

AT THEIR

ANNUAL MEETING,

AUGUST 19, 1813.

.....

BY THEOPHILUS PACKARD, A. M.
Pastor of the Church in Shelburne.

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TO WHICH IS ANNEXED

THE

ANNUAL REPORT

OF THE

TRUSTEES OF THE HAMPSHIRE MISSIONARY
SOCIETY.

AT THE

ANNUAL MEETING OF THE SOCIETY.

AUGUST 19, 1813.

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BY JOHN BUTLER, PRINTER - 1813.

AT a meeting of the *Hampshire Missionary Society* holden in
Northampton, Aug. 19, 1813 :

Voted, That Rev. Mr. GROUT return the thanks of this Society to Rev. Mr. PACKARD, for his Sermon delivered to day, and request of him a copy for the press.

Attest,

PAYSON WILLISTON, *Rec'g. Sec'y.*

THE MINISTRY OF ANGELS.

HEBREWS, I. 14.

“Are they not all ministering spirits, sent forth to minister for them, who shall be heirs of salvation?”

THE apostle opens his epistle to the Hebrews by exhibiting the true character of Christ the mediator. He points him out as superior to prophets, as superior to all creatures in heaven, as creator and heir of all things. Verily, his throne is everlasting; his sceptre is righteousness; his divinity is manifest; and all the angels of God are called upon to worship him.

The apostle would not conceal the greatness of the Saviour's work. He would impress all men with a sense of the majesty, grandeur, and glorious influence of gospel redemption. Therefore, he drops a remark in respect to the office and business of angels. And that he imparts comfort and confidence, gives zeal and courage to every friend of Zion. “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”

Let faith, the evidence of things unseen, discharge her office, my brethren, and angels are discovered, every where in the christian world, obedient to Jesus, active for the church, zealous to advance the empire of grace. Nor does their ministry, in promoting the great work of gospel grace and salvation, form a subject foreign to the

present occasion. Can it be uninteresting, can it be unpleasant to discover an agreement, a cooperation between heaven and earth? Can it be useless, can it fail to excite animating fervor and fortitude, to ascertain, with whom, among all the creatures of God, we are united, while we seek and labor to promote the salvation of men?

Let the subject then, which exalts the grace of our divine Saviour, excite a deep interest in our hearts, and your attention will give aid to the speaker.

I. I would turn your attention to the *character* and *condition* of those spirits who minister.

By *them* are intended the *angels*, the *deest* angels, who kept their first estate; and according to their measure, they are perfectly holy and joyful in the service and favor of God.

They are *pure spirits*, perfectly suited to the office they sustain. "He maketh his angels spirits, and his ministers a flame of fire." Disconnected from gross bodies, or any earthly encumbrance to retard their motions, they are active and quick in all their pursuits. In their very natures, they are exactly suited to their office, and seem destined to perform missions for God with the utmost celerity in every part of his wide dominions.

They are spirits, *noble* and *exalted* in their nature, holding an elevated station in the grand system of created being. In the great plan of creation there are, obviously, order, gradation, and subordination. Men are in nature above beasts; and angels are in nature above men. "For one, in a certain place, testifieth, saying, what is man that thou art mindful of him?—Thou madest him a little lower than the angels."

In number they are *many*, and even exceed calculation. Hear the testimony of saint John, at a time when elevated to behold the throne of God. "And I beheld, and heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands."

They all possess a *common* nature, a general character as pure and exalted spirits : nevertheless, they *differ* among themselves in rank and excellence agreeably to that divine order established in the immeasurable system of the intelligent world. *Angel* as a common name denotes them all ; and then, cherubim and seraphim are specific titles, which designate the higher orders among them, as they rise upward toward the throne of the infinite Jehovah.

Such in general is the view of the character and condition of the angels, which the sacred scriptures exhibit.

II. I would turn your attention to their office ; and proceed to confirm the mysterious fact that they are *actually sent forth*, as the text imports, to aid the grand system of redemption among men.

In entering upon this branch of the subject, permit me to remark, that, as they pass unseen in their holy employment, so we have not the evidence of sense to interest your attention. Neither, on the other hand, are we driven into the region of doubtful conjecture, or to the necessity of abstruse, metaphysical reasoning. The revelation of God, in its obvious import, is amply sufficient for our purpose.

The sacred scriptures in general represent that, in the great economy which heaven has ordained, Christ the mediator is exalted as a prince—that his government is universal—that all holy creatures are essentially united in him, and voluntarily engaged as servants to advance the glory of the infinite Jehovah. “ That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him.”

1. The angels take a deep and joyful *interest* in the divine realities of gospel salvation.

This was made evident to the Church under the former dispensation, by a standing token. Look at the ark of God, covered with a mercy seat, and containing holy

things, all consecrated emblems of the mysteries of Christ and redemption : and behold cherubims of carved work, placed over it with extended wings, poring upon the sacred contents. To the truth here signified saint Peter bore testimony ; and after mentioning the sufferings of Christ, the glory that should follow, the preaching of the gospel, and the gift of the Holy Ghost, expressly adds, “ which *things* the *angels* desire to look into.” The prophet Isaiah also, when exalted to behold the things which are in heaven, noticed the devout sensibility with which the angels behold the spreading glories of redeeming love. “ I saw also the Lord seated on a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims : each one had six wings ; and with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, holy, holy, holy, is the Lord of hosts : the whole earth is full of his glory.”

Thus do the high orders of heaven behold and adore. Their admiration is not excited, solely, by a general view of the glorious system of redemption. They are attentive to the particular parts. They notice the several items, consider the wise connection, and devoutly rejoice in every display of triumphant grace. “ I say unto you, there is joy in the presence of the angels of God over *one* sinner that repenteth.”

2. The angels, prepared for missionary flights, not only rejoice in the growing empire of grace among men, but are active agents, *sent forth* to minister. They are not confined around the throne above, but are in motion to perform service for God in the various parts of his wide dominions.

The sacred scriptures assure us that Christ Jesus in his complex character, in his mysterious mediation opens the way, and forms the medium of intercourse between a righteous God, and apostate men. In this consecrated way do all our mercies flow down from above, and all

our devout supplications ascend before God. This is the way, which the angels occupy : and accordingly, the scriptures present them as actually traversing the immense regions between the heavens and the earth. This the good old patriarch Jacob saw, in a vision of the night, when deep sleep falleth upon man. "And he dreamed, and, behold, a ladder set upon the earth, and the top of it reached to heaven : and, behold, the angels of God ascending and descending on it." Nor was the patriarch deluded by the wild suggestion of a disordered brain. He looked forward to gospel days, and beheld divine realities. He saw Jesus the mediator in a type, and all the heavenly inhabitants in motion to aid his undertaking.

Give full credit, my brethren, to divine testimony, and doubt not the mysteries of redemption. Look with an eye of faith ; for the subject demands it. Behold, the angels have descended ; they pass among men, and spread themselves over the whole christian world. "And verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

3. But why do they leave the bright abode ? Why are they present among men in this polluted world, if it be not to advance the work of grace and salvation ?

Do they come on parties of pleasure, merely to gratify a vain curiosity ? Or, do they come, merely, for intellectual improvement, coolly to speculate on the strange things of time ? Or, do they come as idle spectators *only* to witness the grand transactions of providence and grace ? Reason forbids it : there is not an idle spectator among all the great family of God's holy servants. The economy of heaven forbids it : ample provision is made for the active service of every holy creature in the universe. The testimony of God forbids it : "are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation."

III. I enter upon the next general branch of the subject ; and proceed to point out *the leading points* of the

ministry. These objects are all important, in themselves, and immediately respect the merciful purpose of preparing and purifying subjects for the kingdom of glory.

1. The angels were employed to *bear divine message* and announce the will of God to a fallen world: and especially were they concerned in revealing that legal dispensation which is improved, in the hand of the spirit, "as a schoolmaster to bring us to Christ."

Peruse the divine record which respects the early periods of the world, and the general remark will be confirmed: you will frequently meet with instances in which those heavenly ministers appeared on the earth, charged with divine messages of mercy or judgment to the patriarchs of old. But, instead of enumerating particular instances, we may be assured of their actual service in the promulgation of the law at Mount Sinai. Stephen, full of faith and the holy ghost, in giving reproof to the Jews, *affirms*, "ye have received the law by the *disposition of angels*." The apostle Paul, after stating to the Galatians that the law was added because of transgression, immediately subjoins, "and it was *ordained by angels* in the hand of a mediator." In contrasting the legal with the gospel dispensation to instruct the Hebrews, he delivers the same sentiment. "If the word, *spoken by angels*, was steadfast and every transgression and disobedience received a just recompence of reward, how shall we escape if we neglect so great salvation."

Such is the evidence, plain and scriptural. It is, therefore, very obvious that when the Lord descended upon the holy mount, in all the tokens of majesty and grandeur to give the law, the angels were present, and *actually* performed an office, in the great and glorious transaction. We pretend not to define the part which they acted, or to explain the manner of their agency. Mystery covers the things that are secret, but faith rests satisfied in the revelation of truth.

2. The angels ministered to *Christ*, who is the only saviour of men, during his residence upon earth.

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They had seasonably received their commission from God, and were prepared for the service. And no sooner was the Saviour's birth announced by a solitary angel than suddenly there was with that angel a multitude of the heavenly host, performing their office, and singing glory to God in the highest, and on earth peace, good will toward men. He fasted forty days, and was sorely tempted of the devil: but we read, behold, angels came and ministered to him. They attend him to Gethsemane, and support and strengthen him in prospect of the overwhelming scene of his suffering on the cross. In short, the holy throng accompany him during the whole course of his humiliation, even from his cradle to his grave. Moreover, they still wait around his sacred body in the tomb; and bear witness to his resurrection from the dead; and give information to his disciples, who come with pious mourning to enquire for their departed Lord.

3. The business of angels not only respects Christ personally, but all the members of his mystical body *individually*—all those who believe on his name. The solemn charge given to those ministering spirits, in respect to the Saviour, as recorded in the Psalms, obviously extends to all the living members of his body—to all those, who are one with him, chosen from eternity, sanctified in time, and made joint heirs with him to an heavenly inheritance.

The manner of their agency, the mode of their service is, indeed, insolvable; and we readily number it among the inscrutable things of God. Nevertheless, it is the language, the unequivocal language of the text “that they are all sent forth to minister for them who shall be heirs of salvation.” This salvation, however, from first to last, is essentially and efficiently of God. Nor does it at all derogate from his glory, as the sovereign agent in the kingdom of grace, to employ the pure and holy angels to accomplish his merciful purpose. And can we rationally doubt their agency as the servants of God in behalf of his people—sometimes, to awaken their

attention, and turn off their thoughts from vanity to serious reflection?—sometimes, to relieve them from gloomy doubts and fearful apprehensions?—sometimes, to hold them back from presumptuous sins, to guard them against temptation, and to stir them up to zeal and activity? “The angel of the Lord (and doubtless with an host) encampeth round about them that fear him.” Indeed, faith, resting upon the authority of scriptural proof, rejoices in the consideration, that all christians, however widely scattered upon the face of the earth, however poor and afflicted, however despised in the world, have unseen agents to attend them, “to keep their feet from falling, their eyes from tears, and their souls from death.”

Nor do they forsake them in the hour of dissolving nature: “for precious in the sight of the Lord is the *death* of his saints.” Behold that poor despised Lazarus before the rich man’s gate! He languishes—he dies. Nevertheless the angels stand ready to convey his soul to the bosom of Abraham. And do you imagine that this is a solitary privilege among believers? I tell you nay. Ministering spirits from the throne of God, adoring the riches of grace, always attend the chamber of dying saints; and, amid weeping mourners, wait around their beds while death discharges its office; and then with joy conduct their departed spirits upward to the mansions of everlasting blessedness.

Thus, my hearers, the subject, suggested in the text, is before you; and the leading branches of it are presented to your consideration. It only remains to add a number of remarks in way of improvement.

1. It is natural to enquire *why* the great Jehovah should employ the angels in accomplishing the work of man’s salvation? It could not be on account of any deficiency in his own wisdom, power, or council: for in him dwells boundless perfection—inmeasurable fulness. It could not be to add to his own felicity: for he is essentially, independently, and eternally happy, in and of

himself. Nor can the highest seraph, by his highest service, become essentially profitable to God.

But he employs them to put honor, distinguished honor upon the merciful work itself, the recovery of fallen man by Jesus Christ. This is, indeed, the noblest work of God. This exhibits grace, mercy, and compassion, in connection with truth, justice, and rectitude. This discovers new beauties and glories, which must have, otherwise, forever lain concealed. In short, this discloses the whole constellation of divine attributes in perfect harmony, throwing around the character of God a lustre, which all holy beings will forever devoutly admire. This very work of redemption, therefore, to which every other in creation and providence is subordinate, heaven would mark with honorable distinction. Consequently, high orders from above are sent down to aid the measure and testify to its importance. Thus does the wisdom of God make provision to wipe off the aspersions and reproaches, so wantonly cast upon our holy religion, by the pride and folly of rebellious multitudes.

In the ministry of angels, verily, Jesus is glorified, grace is magnified, the Church is exalted, and every christian is honored. Who then will not give aid to that object, which deserves assistance from every quarter?—that object, which already concentrates the exertions of holy men and angels! “Drop down ye heavens from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together.”

2. The subject shows us whence springs the plan of missionary exertions to promote the work of grace and salvation. The plan is antient. It is divine. It descended from above.

The first missionary society was long since formed in heaven, composed of exalted spirits around the throne, and, under the immediate direction of God, began its operations soon after the human apostacy. From thence, angels have been continually sent forth as missionaries;

and this world, which lieth in wickedness, has from generation to generation been the field of their operations. Here have they labored and labored in the glorious cause, with unabating zeal and fervor, notwithstanding all the discouragements which spring up from the wide spread of delusion and the frequent triumph of wickedness in high places.

As time rolls on, the day of millennial glory advances; and, at length, the set time to favor Zion and to bless the nations draws near. The Lord looks down from heaven—smiles in mercy—breathes on the christian world, and they awake from long slumbers and revive. He kindles a heavenly flame in the bosom of the church, and they burn with zeal to cooperate with angels. Hence, missionary societies spring up, multiply, gather strength, and begin to act with energy, with courage, with perseverance to spread the empire of gospel grace among men.

As active friends of this cause, my brethren, we are allowed of God to claim kindred with angels above: Do we not act under the banners of the same King? Do we not pay divine honors to the same Saviour? Do we not admire the same merciful system? Do we not rejoice in the same triumphs of grace? Yes. And I glory in the conviction that missionaries, both from heaven and from earth, are meeting upon the *same* ground, and ministering in the same worshipping assemblies, and aiding the same happy pilgrim on his way to glory.

3. In view of the subject we remark that the true happiness of intelligent creatures essentially consists in a hearty and cheerful *obedience* to the will of God. In discharging the duty of holy obedience, the angels are perfectly joyful, at all times, whether they remain before the throne in heaven, or minister to despised pilgrims on the earth, or pass and repass the airy region between them.

A way to everlasting happiness is opened for fallen men by the mediation of the Lord Jesus Christ, and sealed with his blood. Nevertheless, to walk in this way

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and share the glorious benefit, obedience, *personal obedi-
ence* is indispensable. Mistake not the idea intended.
We intend more than external compliance, or common
morality, or the form of godliness—even a holy, humble,
spiritual, gospel obedience, which embodies in it faith,
repentance, love, joy, meekness, and every christian
grace. Such was the obedience of holy men of old,
and it yielded them inward peace in scenes of outward
trouble. Do you ask why the apostles, in missionary
pursuits, could face persecution and death with such calm-
ness and cheerfulness? It was because, in the spirit of
love they were obedient to God, and willing to sacrifice
every thing to the good of his kingdom. This made
them take joyfully the spoiling of their goods. This
made them glory in tribulation. This made them sing
praises to God, when loaded with chains in the gloomy
dungeon.

Would you, my hearers, enjoy true felicity, and find
that happiness which is suited to the nature of an immor-
tal mind? You need not explore new scenes, nor grasp
for worldly treasures, nor reach for high stations. In
vain may you analyze the globe, and search the whole
circle of creation. You can find it only in God and a
cordial, cheerful obedience to his will through faith in the
Saviour. “Hear the conclusion of the whole matter,
fear God and keep his commandments; obey him in the
gospel of his Son; go at his direction and aid the grand
building of divine grace, according to the talents and
station assigned you by Providence, and you shall know
the way of true peace, and shall gather fresh enjoyment
in every stage. ‘For the ways of wisdom are ways of
pleasantness, and all her paths are peace.’

4. We remark that the present cooperation between
heaven and earth in advancing the Redeemer’s kingdom
intimates a future everlasting *intercourse* between all holy
creatures.

Harmony in its very nature and tendency is desirable.
Very numerous are the advantages in this world which

result from a connection of individuals who are united in families, or societies. Nevertheless, earthly connections are unstable, and all their advantages are fading and momentary. Kingdoms and empires will soon have run their set periods, the earth be dissolved in flames, and the heavens rolled together as a scroll. But that union, founded in love, designed to embrace all the holy parts of creation, shall remain unimpaired, and issue in the free, joyful, and everlasting intercourse of all holy creatures in the universe. "God hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that, in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are in earth, even in him."

How animating and glorious is the prospect of all true believers! How exactly suited to call forth all their energies of soul into vigorous action to spread the conquests of grace! Friends of the Lord! Jesus, scattered upon the face of the earth, who labour in this cause with many prayers and tears, a little more service remains—you have a few more exertions to make—a few more struggles against sin—a few more prayers to offer—a few more charities to bestow, and the scene is closed; and you retire from the world, and rise to a near view of the unveiled glories of God, and join, in sweet intercourse, "an innumerable company of angels and the spirits of just men made perfect." "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished."

5. To promote the interests of religion and advance the kingdom of grace, is *honorable* and *noble*. Genuine dignity attends that service to which we are all invited by the gospel. We are not called to shame and disgrace, but to glory and virtue. We are not called to pursue an object, mean and ignoble, but to promote a cause, the most honorable and glorious of any in the whole uni-

erie. In this cause all the perfections of God are employed, and all the heavenly world is engaged. And who does not perceive that the ministry of angels in the great work of grace and salvation, not only furnishes a motive for christian activity, but sanctions the honor of every laudable exertion to spread the religion of Christ?

I would proclaim, in the ears of all men of all descriptions on earth, it is *not dishonorable* to worship God, and reverence the scriptures—it is *not dishonorable* to respect the ministry, favor the church, and give currency to that gospel, which is the wisdom of God and the power of God unto salvation. At the same time, we know that Jesus himself was despised, that holy prophets and apostles were despised, and that the whole family of believers have been a sect every where spoken against. Nevertheless, we are assured that the very things, despised among men, are pre-eminently precious in the sight of God. Bring hither from the four quarters of the globe all the splendid honors of thrones, titles, crowns, kings, princes, emperors; and, before these altars of God, I pronounce them *inferior* to the honor of a single christian!—I pronounce them all *infinitely* inferior to the honor attached to a single act of charity—even the giving a cup of cold water to a disciple in the name of a disciple!

But, am I exciting improper motives, or flattering the pride of liberal donors, or urging the practice of a selfish benevolence for value received, to support the missionary cause? God forbid. It is not to be disguised that a man may be very reputable in character, and liberal and active in measures to spread the gospel, and still perish in his iniquity. “And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.” Nevertheless, the claims, the inviolable claims of God are upon us all as his stewards; and we are all sacredly bound to rejoice in an opportunity to answer them for Christ’s sake. Let us then answer these claims with all readiness.

us contribute of our substance, according as the Lord hath prospered us, and thus bear a kind of testimony in favor of the cause, of which the ministering spirits themselves are incapable.

Need I urge, on the present occasion, the scripture reasons and motives for charitable donations? Need I show the necessity of sending the blessings of the gospel to the poor and destitute? Need I describe the value, the immense value of those immortal souls which are perishing without them? Need I undertake to prove to you that it is no misapplication of property to devote it to that cause, for which Jesus died on the cross—that cause which the best men of every age have espoused—that cause which calls down the angels from heaven—that cause which shall enrich the universe with exhibitions of God? Blessed Immanuel, hast thou agonized and died to save our souls, and shall we, can we refuse to send thy gospel to perishing sinners? Forbid it—forbid it, ye angels of God, now hovering upon these sacred altars.

Dying mortals of this assembly, the treasury of God is open to receive your aid: the seed time for eternity is short: it is more blessed to give than to receive: nor shall weeping friends ever hear us lament, at the closing scene, that we have given too liberally for such an object. Let every man, therefore, according as he has purposed in his heart, give, not grudgingly, but willingly. for God loveth the cheerful giver.

AT A MEETING

OF THE

Hampshire Missionary Society,

AT NORTHAMPTON, AUGUST 19, 1813.

THE

REPORT OF THE TRUSTEES

WAS READ AS FOLLOWS :

To the Members of the Hampshire Missionary Society.

BRETHREN,

IN a pious belief of the providence of God, let us notice his hand, in his favors to this Society, since our last anniversary meeting. By his blessing, your missionaries, whose appointments were announced in the Report of the last year, were enabled to perform one hundred, thirty and one weeks missionary service. Rev. Royal Phelps, and Rev. Ebenezer Wright labored each twenty-five weeks, in the State of New York ; Rev. David H. Williston fourteen, and Rev. John Bascom twenty weeks in Vermont ; Mr. Williston again eighteen, and Mr. Charles Calkins twenty-nine weeks in the District of Maine. They dispensed the gospel to people destitute of its stated administrations ; preached steadily on the Lord's day, and frequently on other days ; attended religious conferences and meetings for prayer ; visited schools, and many families ; conversed and prayed with the sick ; attended funerals ; improved the solemnity of death to awaken the thoughtless, and impress on the godly the consoling truths of christianity ; received piously disposed to the fellowship of the churches ; baptized a few adult believers, and more children of believers ; and administered the Holy Communion to his disciples.

Mr. Phelps, in the view to spend a number of weeks in the Holland Purchase, journeyed through the country bordering on Lake Ontario, ministering to the people as he passed : But the declaration of war, which he met at Niagara, occasioned so much excitement among the people, as induced him to return. He finished his mission in the county of Cayuga and its vicinity, where he had previously performed a part of it. In one or two places Mr. Phelps met with but little encouragement ; but generally he found a great want of missionaries, and a readiness in the people to hear the word. He was kindly entertained and had devout and attentive audiences. At Cato and Spencer, he had the peculiar satisfaction of seeing a special work of the grace of God. When at Cato in March he wrote in his journal : " Missionary labors are very useful here ; and, I believe, never met a more grateful reception." In May he added, " Zion has indeed put on her beautiful garments, and the wilderness rejoices and blossoms as the rose." A number of persons, especially among the youth, and some little girls, were hopefully subjects of a saving work of grace. At Spencer he beheld a similar work of God's Spirit. Between thirty and forty, he states, had obtained hope, mostly young people, and about twenty had been added to the little church there.

Mr. Wright's mission was performed in the county of St. Lawrence, and in the country bordering on Black River. In a summary of his Journal he observes, " During the whole of this mission, I can with pleasure assert, I have very generally been most cordially received and attentively and solemnly heard ; which has rendered it a very pleasant mission to me. Though there have been no very general revivals of religion in this county (St. Lawrence) Stockholm excepted, yet the attention of a number of individuals in different places has been called up to the one thing needful ; and some have been added to the church." He writes in January last respecting Stockholm, " I have lately received a letter stating that

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since I left there last fall, eighteen have emigrated here and that there was a glorious work going on in the town."

Mr. Williston, while in Vermont, labored in a number of destitute towns, between the center and northeastern part of the state. "Politics," he writes, "and war, not religion and future glory, are the order of the day. In one town only did I find any special attention, and that was far from being general. I was generally received with cordiality and treated with kindness. On the sabbath, meetings were generally well attended, and in some places on week days ; in others poorly. Alas ! where the Spirit is not, how can its fruits be expected to appear !" Among people so lukewarm in religion, Mr. Williston preached as many sermons, as there were days during his mission.

Mr. Batcom was employed in a southern part of Vermont. He had labored in most of the same field the preceding year ; and on a part of it the Holy Spirit had been poured out. In these places his reception was peculiarly affectionate and interesting. At Sunderland, where in three weeks he preached fourteen sermons, and attended one conference and two church meetings, he received twelve persons into the church, and baptized six adult persons and eight children. At Sangate, he notices the cry of the people was "Come over into Macedonia and help us." Going into the town he found the church were gathered together, praying for his arrival, and that he might come in the fulness of the blessing of the gospel of peace.

In a few instances Mr. Batcom preached to hearers apparently cold and heedless ; but in general his assemblies were attentive and solemn ; and his reception grateful. His labors wearing upon his feeble frame, he was necessitated to suspend them several weeks to recruit his strength. But God graciously enabled him to return and finish his mission.

Mr. Williston, in the District of Maine, preached in several destitute towns in the county of Oxford, as he passed through them in his way to the counties of Kennebeck and Somerset. The principal part of his mission was performed in those two counties. As he returned he preached again a number of times in the county of Oxford. He writes, "I have uniformly been kindly received, and hospitably entertained. Meetings especially on the Sabbath were generally well attended. Special attention, I am sorry to say, is very rare. I hope I have not labored wholly in vain."

Mr. Calkins' mission was performed at Paris and its vicinity, mostly in Oxford county. To encourage his laboring in Paris, the people there contributed to your funds thirty-three dollars, besides twenty-five dollars paid to the Maine Missionary Society, to enable it to provide a larger portion of missionary service for other destitute places. "Not long after I was stationed in this place," Mr. Calkins observes, in a letter, "there was an unusual attendance on divine worship, and solemnity on the minds and countenances of the people. It was remarked by several, that there was a great reformation in their morals. The pious books with which you enabled me to furnish them, were read abundantly. Our public assemblies, which, during a part of the time, were frequent, were crowded with attentive hearers, some of them making the great enquiry, *What shall I do to be saved?* In short, I never preached in but one *other* place where there was so much appearance of a good work of God."

Letters have been since received from a committee of the church in Paris, expressing their thanks to this Society, 'for the unspeakable benefit, comfort and instruction, which they humbly hope some have received from the ministration of Mr. Calkins, as an instrument in the hand of a sovereign God.' They mention their gratitude for the books distributed among them by Mr. Calkins, and solicit further assistance: to encourage which they have made exertions to raise money and hope to be

able to collect as much as an hundred dollars, to be employed in aid of the benevolence of this Society.

Rev. Elijah Lyman, who was appointed to a mission as mentioned in our Report the last year, was prevented from performing the service, by not obtaining the consent of his people.

On a review of the journals of your missionaries, we bless God, and are encouraged to continue and increase our exertions, to carry the privileges of gospel grace to our perishing fellow sinners. Human depravity appears in the new as in the older settlements. Many individuals despise the words of everlasting life. But some believe. Gospel preaching is not in vain. God saves a remnant according to the election of grace.

The employment of missionaries, it has been several years observed in relation to the state of New-York, has happily led to the settlement of a number of pious ministers on the ground which at first belonged to the missionary field. The observation, it is believed, may be applied, to the District of Maine. "The Lord of the harvest," one of your missionaries of the last year writes, "seems to be peculiarly mindful of this district, in that he is continually sending into it laborers, who, we trust, are in a good degree faithful. As many as six or seven have been ordained the present season."

The distribution of the Bible and other religious books has been continued. The benefits which result from this distribution become more and more apparent and extensive. A list, which accompanies this Report, contains the names and number of the several kinds, both of bound volumes and pamphlets, sent for dispersion in the new settlements the present year.

Much are the religious public, and the destitute of the new settlements in particular, indebted to the Charitable Female Association; the pious liberality of which supplies a rich fund, for the yearly purchase of various descriptions of godly instruction, to be dispersed among people who greatly need it.

It also is pleasing and grateful to remark, that the opening of new channels for the flow of charity, does not diminish the streams, which were previously running. The liberal donations lately made for foreign missions do not appear to have lessened the supplies contributed, to give the word of life to the destitute in our own land. So benign is the effect of doing good to enlarge the heart to do more good.

The increase of your funds has not been large but gradual. The Trustees have in like manner enlarged their operations. They have appropriated, for the present year, a sum not to exceed fifteen hundred dollars for the payment of missionaries, and a further sum not to exceed four hundred dollars for the purchase, printing and binding of religious books. And measures have been taken to carry the appropriations into effect. Books were procured and forwarded to the new settlements the last winter. Missionaries are engaged, and most of them are performing the labors assigned them.

In the state of New-York, Rev. Royal Phelps is employed in the county of Cayuga and its vicinity; Rev. Ebenezer Wright in the county of St. Lawrence; and Rev. Nathaniel Dutton near Black River. The two former have missions of twenty-five weeks each; Mr. Dutton one of twenty weeks. Rev. William Wisner is laboring at Athens and in its vicinity, in the northern part of Pennsylvania; his term is twenty weeks.

Rev. David H. Williston and Rev. Urbane Hitchcock have missions to a southern part of Vermont; the first of fifteen, the other of twenty-five weeks.

Rev. John Dutton is performing a mission of twenty-five weeks in the District of Maine. And Mr. Field Holt is appointed to one of fifteen weeks in the county of Somerset.

The services expected to be performed by these missionaries, will amount to one hundred and seventy weeks: a number of weeks beyond what the Society has effected in any preceding year. We devoutly commend them to

God, praying him that his almighty providence, and all-gracious Spirit would enable them to fulfil their missions, to the saving good of many, and the glory of his own most holy name.

A detailed statement of expenditures, and of donations received since the last year, will be given on distinct pages. Considerable sums, more than has been common, are due for missionary services. The credits, given to the several towns and branches of the Charitable Female Association, connected with this Society, show, that their contributions to your funds are very unequally proportioned, to the number or wealth of the people. The difference is not supposed to arise from a want of love to Christ and to their brethren, in the hearts of any of the followers of Jesus. Some neglect to give, it is believed, not from unwillingness, so much as from want of opportunity and a suitable call to contribute. In how many instances our reports have not been read publicly, is not known. But from a number of towns no returns are received of any avails of a public contribution; though in all of them we are confident there are individuals willing to give to the Lord, in aid of the missionary cause. And does it not become those whom God has blessed with talents, and placed in situations to be useful, to take a forward part, when Zion and the world call for active exertions, to extend the blessings of the gospel? In regard to wants of the body, and much more in respect to the perishing of souls, may we not say, "Whoso hath this world's good, and seeth his brother have need, and shutteth his bowels of compassion from him, how dwelleth the love of God in him?"

You remember the blessed Jesus! to redeem mankind, he gave his life. He asks you to give, not your life, but your property, and that not your's but his, lent to you to use in obedience to his direction. Your brethren have need, he, their and your Saviour, asks and commands, that you employ a portion of his goods to assist them, to obtain everlasting life. The love of Jesus - the desire to

honor him in extending his kingdom ; the satisfaction enjoyed in doing good ; and the anticipation of joy, at meeting in heaven, those whom your charity may have assisted to walk the way of life, invite you to be liberal in giving the gospel to your brethren. Does Christ see of the travail of his soul to his satisfaction, in beholding the multitudes saved by his death ? You, brethren, in imitating the example of his love, have opportunity to provide a participation with him in ceaseless blessedness. By the grace of God, prospering your pious endeavors, you may through everlasting ages praise redeeming love, in union with kindred happy spirits, aided by your charity in obtaining salvation. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

The providence of God enforces the motives presented to us in his word. He is now executing wrath on the enemies of the christian faith. We may hope he is about to enlarge his church. Christians, and all people in christian lands, should honor the gospel by their holy living, to recommend it in the best manner to the reception of the heathen. This is a distinct and important reason in favor of missionary efforts in our own country. And may we not hope that God will bless these efforts, both to save a greater number among his own people, and to prepare them to send the gospel the more successfully to other nations ?

The belief that Christ is coming in his millennial glory may give us encouragement. If we know not the day, we need not fear that we shall too soon use endeavors to accelerate its advance. He looks graciously on his people, who pray and labor to hasten the coming of his kingdom. If they do not live to see its extensive establishment on earth, their reward will be given them in heaven. Let every heart be warmed, and every hand opened to aid his cause. Behold he cometh, prepare his way by tendering his gospel to persuade men to receive him. "Bless

red are they who trust in him," devoting themselves and all their substance to be used to his glory.

By direction of the Trustees,

JOSEPH LYMAN, *President.*

NORTHAMPTON, AUG. 18, 1813.

The Society VOTED, That the Report of the Trustees, which has now been read, be accepted ; and that it be printed, and sent to the ministers of churches, and to some suitable persons of each vacant church, connected with this Society, to be read publicly : And it is requested, that on the annual Thanksgiving or on some Lord's day, there be, in each congregation, a public contribution to the funds of this Society. Those ministers and other influential friends of the missionary cause are also desired to employ their active efforts in obtaining supplies to enlarge our benevolent operations.

Attest,

PAYSON WILLISTON, *Rec'g. Sec'ry.*

PAYMENTS MADE SINCE AUG. 27, 1811.

To Rev. David H. Williston,	\$ 98 47
Rev. Royal Phelps,	187 12
Rev. Ebenezer Wright,	155 60
Rev. John Bascom,	80
Mr. Charles Calkins,	33 42
Rev. Nathaniel Dutton,	32 80
Rev. Urbane Hitchcock,	80
Rev. William Wisner,	50
	<hr/>
To Missionaries,	\$ 717 41
For 100 Holy Bibles,	67 67
10 Baxter's Saints Rest,	8
20 Burder's Village Sermons, 3 vol.	36
25 Comstock on Education,	20
12 Guide, and Refuge,	9 60
30 Haweis' Communicant's Companion,	12
51 Panoplist and Magazine,	69 68
30 Miss More's Practical Piety,	20
16 Select Sermons,	13 25
24 Taggart's View,	16
30 Watts' Psalms and Hymns,	12 20
200 Emerson's Primer,	15 50
100 Hymns for Infant Minds,	7
400 Lathrop's Angel Preaching,	14
100 Sermons to Children,	6
400 Sermon and Report,	33
50 Visit to House of Mourning,	8
Binding 52 Panoplist and Magazine,	21 34
For Books,	389 54
Transport &c. of Books,	30 44 1-2
Stationary,	2 64 1-2
Entertaining Committee	5 82
Advertising,	3 50
Postages,	9 26
	<hr/>
Total of Payments,	1158 62

Donations received of	Town, or Parish.	Female Association.	
Amherst, 1st Parish,	\$26 70	\$18 13	\$44 83
Amherst, 2d Parish,	16 63	9 70	26 33
Ashfield,	14	*22 20½	36 20½
Belchertown,	27		27
Charlemont,	8 09	5 47	13 56
Colrairie,	2		2
Conway,	20 57	21 58	42 15
Deerfield,	8		8
Eastampton,	15 50	8 50	24
Granville, E. Parish,	12		12
Granville, Mid. Par.	12		12
Hadley,	44 20	26 50	70 70
Hatfield,	47 96½	9 25	57 21½
Hawley,	12 28	2 50	14 78
Heath,		9	9
Longmeadow,	51 68	35 30	86 98
Monson,	9 75	14 25	24
Northampton,	53 49	29	82 49
Norwich,		2 25	2 25
Palmer,	7 33		7 33
Plainfield,	10		10
Shelburne,	2		2
Southampton,	40 25	23 80	64 05
South-Hadley,	23 70		23 70
Springfield, 1st Parish,	44 80	23 25	68 05
Sunderland,	27 38½		27 38½
Westfield,		52 04	52 04
Westampton,	48 27	17 02	65 29
West-Springfield, 1st P.	24 13	24 73	48 86
Whately,	7 50		7 50
Wilbraham, 1st Parish,	9 12		9 12
Williamburgh,	25 03	6	31 03
	<hr/> 651 37	<hr/> 360 47½	<hr/> 1011 84½

* One dollar is added omitted last year.

Other Donations.

Of the Female Charitable Society of Whitestown, New-York,	\$123 81
A friend of Missions,	50
Rev. David H. Williston, <i>Tunbridge, Vt.</i>	10
Rev. Royal Phelps, <i>Sempronius, N. Y.</i>	2
Rev. Ebenezer Wright, <i>Ruffel, N. Y.</i>	2
A female friend in New-Hampshire to purchase Bibles,	1
Given in new settlements,	123 70
By Panoplist and Magazine,	19 79
Interest on a loan,	26
Contribution at the annual meeting, Aug. 1813,	55
Mr. Josiah Warner, of Amherst, for the permanent fund, in two promissory Notes, payable without interest A. D. 1816 and 1817,	127 84
	<hr/>
Received of Towns and Parishes, of Female Association,	\$515 40
	651 37
	360 47
	<hr/>
Total of Donations,	\$1527 25
<i>Donations made in the New Settlements.</i>	
In New-York, to Rev. Royal Phelps, viz.	
Cato, the Congregation,	\$2 12
Camillus, Mr. James Turner,	25
Wolcott, Jarvis Madge, Esq.	1
Sempronius, a female friend,	1
Mentz, the Congregation,	3 31
	<hr/>
	\$7 68
In New-York, to Rev. E. Wright.	
Stockholm, \$4 74 Canton, 0 93	\$9 43
Ogdensburgh, 3 76	
In Vermont, to Rev. John Bascom.	
Saugate,	9 47

Stratton, Individuals,	1 75
Derry, Females,	8 10
A friend of missions,	25

D. 19 57

In Vermont, to Rev. David H. Williston.	
Craftsbury,	4 80
Walden,	2 1
Plainfield, three persons,	1 50
Orange, Church,	1 40
Females,	64
Topsham,	5 20
Washington, a friend,	25
Elisha Smith, Esq.	5
Strafford, Maj. Freeman Walker,	1
J. D. Tucker and Capt. J. Reddington,	1
A friend of Missions,	1
A Female friend of Missions,	1

D. 24 82

In Maine, to Rev. David H. Williston.	
Monmouth, Mr. Nehemiah Pierce,	2 50
Fairfield, Dr. Stephen Thayer,	2
Canaan, the town,	17
Madison, Mr. Levi J. Merrill,	2 50
Two men, 25 and 16	41
Vassalborough church and a friend,	1 20
Otisfield, J. K. o 25 two females,	1 84

D. 27 70

In Maine, to Mr. Charles Calkins.	
Paris, Congregational Society,	33
Warren, Dr. Whipple,	50
Otisfield, Mrs. Molly Hancock,	1

D. 34 50

Total given in the New Settlements, D. 123 70½

*Books sent to the new settlements for distribution in 1813,
—and on hand to be distributed in future years.*

	<i>Sent.</i>	<i>On hand.</i>
Baxter's Saint's Rest,	28	
Clinton's Treatise,	80	129
Doddridge's Address,	55	66
----- Rife and Progress,	30	78
Emmons' The Giver,	100	250
Lathrop's Six Sermons,	12	
----- Christian Sabbath,	70	12
----- Angel preaching,	119	400
Mason, on Self-knowledge,	50	132
Panoplism and Magazine,	60	30
Vincent's Catechism,	36	118
Westminster Catechism,	350	270
Sermon and Report, 1812,	160	40
Trustees Address and Re- port of different years,	} a number. a number.	

In addition to these, all the books specified in the account of payments (p. 26) which are not in this List, have been forwarded for distribution.

Fund of the Charitable Female Association.

In the Treasury, Aug. 1812,	D.406 62½
Interest one year,	24 39
Received, A. D. 1813,	360 37½

Amount, D.791 39

Books purchased, (p. 26)	389 54
Paid not out of this fund for	
200 Lathrop's Angel Preaching,	7
200 Sermon and Report,	16 50
12 Panoplism and Magazine,	18 52
1 Select Sermon, not new,	75
	<hr/>
	D.42 77

Paid out of the Female Fund,	D.346 77
Balance in the Treasury,	444 62
	<hr/>
	D.791 39

Report of the Committee appointed to audit the Treasurer's accounts, and also the accounts of the Committee of the Trustees.

Northampton, August 19, 1813.

The subscribers, the major part of the Committee appointed by the Hampshire Missionary Society, to audit the accounts of the Treasurer, and of the Committee of the Trustees of the Society, have performed the services assigned them, and beg leave to report, That they find the accounts of the Treasurer regularly kept, well vouched, and truly cast; that there is in the Treasury in promissory notes the sum of four thousand six hundred twenty-three dollars seventy-three cents, and in money one hundred forty dollars fifty-three and an half cents; also in uncurrent bills, ninety dollars and seventy-five cents; and ten shares in the Boston Fire and Marine Insurance Company. They also find the accounts of the Committee of the Trustees kept with accuracy. They have received in donations and from the treasury, including seventy-three dollars and sixteen cents, in their hands at the last audit, one thousand six hundred ninety-eight dollars eighty cents, of which they have paid to the Treasurer and for the objects of the Society, one thousand four hundred twenty-one dollars, and seven cents, and have in their hands two hundred seventy-seven dollars seventy-three cents.

ASA WHITE, } *Auditor*
 SYLVESTER JUDD, } *Committee*

Officers appointed August 19, 1841.

Rev. JOSEPH LYMAN, D. D. *President.*

Rev. JOHN EMERSON, *Vice-President.*

TRUSTEES.

Hon. Ebenezer Hunt, Esq.

Rev. Solomon Williams,

Justin Ely, Esq.

Rev. David Parsons, D. D.

Hon. Joseph Lyman, Esq.

Rev. Enoch Hale,

Charles Phelps, Esq.

Ethan Ely, Esq.

Rev. Richard S. Storrs,

Mr. Nathaniel Smith.

Ruggles Woodbridge, Esq. *Treasurer.*

Rev. Enoch Hale, *Corresponding Secretary.*

Rev. Payson Williston, *Recording Secretary.*

Society's Committee for auditing accounts.

Elisha Billings, Esq.

Afa White, Esq.

Sylvester Judd, Esq.

Committee of the Trustees.

Rev. Joseph Lyman, D. D.

Rev. Solomon Williams,

Rev. Enoch Hale,

Charles Phelps, Esq.

Hon. Joseph Lyman, Esq.

Rev. Vinson Gould.